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**Neglect of the Minor Prophets.**—The question was recently asked in one of our religious weeklies, Why has the study of the Minor Prophets been so largely discontinued? The writer protested, briefly but ably, against the prevailing neglect of these magnificent productions.

There are, doubtless, several reasons which might be assigned for the lack of interest manifested in these writers. One item is worthy of mention in this connection.

The Minor Prophets share with the Greater Prophets that neglect which arises from a lack of interest in the study of prophecy itself. So many of the students of prophecy have brought it into ridicule by their absurdities, that ordinary readers prefer to study other portions of the Sacred Word. This feeling is a growing one. The reader of a prophetic book is met at every verse with the most widely conflicting views. Difficulties are seemingly settled; but they rise again even more conspicuously than before. They will not stay down. This theory of fulfillment clashes with that theory. Facts and fancies are intermingled, and the reader gives up, in despair of ever unravelling the mysteries which abound on every page. The real difficulty in the case is that readers imagine prophecy and prediction to be identical. They forget that prediction is but one element, and that not the essential element, of prophecy. If they would but remember that the prophets were the preachers of their times, and that prophecy was the preaching; if they would but consent to read the words of the prophets as words uttered to the people of their own times and not suppose that the prophet had in mind the people of the nineteenth century, we believe that they would have a far better understanding of these words. There is a sense in which these utterances hold good for all times, but to think that they were primarily directed to the people of our times is a mistake, and to this false idea, consciously or unconsciously entertained by Bible students, may in part be attributed the apathy which exists so widely in reference to the prophetic portions of God's Word.

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**Light on the Old Testament.**—It is only natural that a book, the product of antiquity, should be affected by the discoveries which are being made from time to time in those ancient countries, with which that book had more or less to do. "Our age," as Prof. Gast has recently written, "looking into the past scrutinizes everything that meets its gaze, requiring it to give a clear and consistent account of itself. It suffers no mere tradition to pass unchallenged. It allows no historic reality to that which cannot stand the test of a rigid examination according to the laws of historical evidence. It relegates into the realms of poetry, myth and legend, much of what has hitherto passed as indubitable history. And however painful it may be to see ruthlessly swept away the pleasant stories our fathers before us, or even ourselves in early youth, never dreamed of questioning, there is this compensation, that whatever is left may be relied upon as resting on a solid basis of fact." What has this spirit of critical inquiry, before which all antiquity has been summoned to appear, done for the Old Testament? Different answers will be given this question, according to one's point of view, or, more explicitly, according to the decision at which one has arrived after a careful consideration of the claims of criticism as announced by critics. The answer to this question, in detail, can be given only by one who has examined in detail the data on the basis of which the claims of critics are made. It is in place here merely to indicate a few general points: